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Library

MINUTES

OF THE

TWENTY-NINTH ANNUAL SESSION

OF THE

Central Baptist Association,

HELD WITH THE

CHURCH AT BETHESDA,

COOSA COUNTY, ALABAMA,

INCLUDING THE FIRST SABBATH IN OCTOBER, 1873.

AND SERMON BY ELDER GEORGE E. BREWER.

OFFICERS:

I. W. SUTTLE, Moderator, Wetumpka, Alabama.
GEO. E. BREWER, Clerk, W[illegible], Alabama.

MONTGOMERY, ALA.:
BARRETT & BROWN, STEAM PRINTERS AND BOOK BINDERS.

1873.

ORDAINED MINISTERS AND THEIR POST-OFFICES.

NAMES.	POST-OFFICES.
B. Skipper	Central Institute, Elmore Co., Ala.
George E. Brewer	Tallassee, Alabama.
H. L. Harlan	Pinckneyville, Tallapoosa Co., Ala.
J. H. Colley	Equality, Coosa Co., Ala.
J. R. Steely	Rockford, " "
Hardy Jones	Travelers' Rest, Coosa Co., Ala.
Robert Stewart	Wetumpka, Ala.
A. G. Rains	Nixburg, Coosa Co., Ala.
J. M. Willis	Sykes' Mills, Elmore Co., Ala.
Posey, Olive	Equality, Coosa Co., Ala.
John C. White	Wetumpka, Ala.
M. Morris	Marble Valley, Coosa Co., Ala.
S. W. Spear	Buyckville, Elmore Co., Ala.
John W. Fulmer	Hanover, Coosa Co., Ala.
B. White	Dadeville, Tallapoosa Co., Ala.
J. H. Thompson	Good Hope, Elmore Co., Ala.

LICENTIATES.

C. Gregory	Wetumpka, Ala.
J. L. Hasty	Marble Valley, Coosa Co., Ala.
W. T. Hugely	Chaneyhatchie, Elmore Co., Ala.
J. A. Suttle	Rockford, Coosa Co., Ala.

MINUTES.

BETHESDA CHURCH, COOSA CO., ALA.,
October 4th, 1873.

The Central Baptist Association met with the Church at Bethesda, Coosa County, Alabama, on the 4th day of October, A. D. 1873, in its TWENTY-NINTH ANNUAL SESSION.

The Introductory Sermon was preached at 11 o'clock A. M., by Elder T. C. Boykin, from Neh. 2: 17—"Come, and let us build up the walls of Jerusalem, that we be no more a reproach."

After the sermon, a recess of one hour was taken, when the body was called to order by the Moderator, Bro. I. W. Suttle. Prayer by Elder J. Bledsoe.

Brethren Bledsoe and Boykin were requested to read the letters from the churches, by which it appeared that the following brethren were the accredited messengers:

(Ordained ministers in SMALL CAPS; Licentiates, *italics.)*

FIRST DISTRICT.

Shiloh—A. H. Kendrick, W. S. Justice, J. P. Goggins.
Mt. Zion—Seaborn Jackson, M. B. Hart, Jas. Walker.
Friendship—R. C. Goodgame.
Town Creek—T. P. Christian.
Elkahatchie—F. M. Maxwell, Wm. McKinney.
Providence, Tal.—W. A. Harlan, G. W. Jones, R. E. Conger.

SECOND DISTRICT.

Bethesda—J. D. Letcher, P. OLIVE, D. M. Harris.
Harmony—J. H. COLLEY, A. W. Colley, M. Deloach.
Liberty East—Isaac Burson, Jos. Tucker.
Liberty West—J. A. Robinson, *J. M. Thompson.*
New Hope—M. Upshaw, Wm. Tillery, A. Hardy.
County Line—John Trussell, B. T. Howle.
Refuge—W. T. Hugely.

Bethlehem—H. Haney, E. Winn, Green Teel.
Antioch, No. 2—John C. White, W. L. Williams, B. C. Haney.
Good Hope—J. H. Thompson, W. G. Wood.
Tallassee—Geo. E. Brewer, J. F. Bowles, J. B. Wall.

THIRD DISTRICT.

Concord—A. G. Rains, R. S. Penton, Jones Stephens, W. Connell.
Antioch—Crawford Downes, David Willbanks, E. J. Womack.
Wetumpka—I. W. Suttle, A. J. Brooks.
Providence, Coosa—T. J. Hull, J. P. Ingraham.
Olive Branch—J. J. Grant, J. W. Walston, A. J. Deloach.
Lebanon—P. C. Edwards, H. L. Gilmer.
Sardis—I. J. Terrell.
Hatchett Creek—R. C. Hardy, James H. Beaird, Wm. Barrett.
Wayside—S. W. Spear, W. P. Ward.
Shady Grove—Not represented.

FOURTH DISTRICT.

Rockford—J. S. Bently, John F. Edwards, T. J. Pennington.
Poplar Spring—D. J. Thompson, Wm. Hand, Thomas Price.
Mt. Olive—W. C. Brown, Richard Corley.
Weogufka—J. T. Nelson.
Union Springs—L. F. Jackson.
Mt. Moriah—Not represented.
Salem—Joseph H. Jones, E. N. Little.
Holly Spring—Not represented.
Macedonia—W. J. Murphy.
Mt. Gilead—W. M. Mahury, W. J. Bone.

The Association then proceeded to the election of a Moderator and Clerk, which resulted in the choice of Bro. I. W. Tuttle, Moderator; and Elder Geo. E. Brewer, Clerk.

Upon the call for petitionary letters, Mt. Gilead, a newly constituted church, presented a letter, together with her Abstract of Principles; after these were read, the church was received into the body, and the right hand of fellowship extended by the Moderator.

The following committees were then appointed:

To Arrange Preaching—Brethren T. P. Christian, Jones

Stephens, William Wood, and the Pastor and delegates of Bethesda.

On Finance and Auditing—F. M. Maxwell, J. S. Bentley, J. A. Robinson.

On Documents and Requests—J. P. Goggins, P. C. Edwards, J. T. Nelson.

On Correspondence—S. W. Spear, Posey Olive, M. Upshaw.

Sabbath Schools—J. H. Colley, W. C. Brown, J. F. Edwards.

Deceased Ministers—John C. White, W. S. Justice, R. C. Goodgame, J. H. Colley.

Upon the call for correspondence, the following bretren appeared as the representatives of their respective bodies:

Tallapoosa River Association—Elders A. K. Trebble, D. Horn, John W. Baker.

Shelby Association—Elder T. C. Boykin.

Sunday School Board—Elder T. C. Boykin.

Liberty Association—Elder John Bledsoe.

The Committee on Preaching appointed Elders Skipper and White to preach Saturday night; prayer meeting at 9 a. m. Sunday; Elder Bledsoe at 10 a. m.; Sunday School mass meeting at 2 p. m.

The body then adjourned until 9 a. m. Monday morning. Prayer by Bro. D. M. Harris.

Sunday, Oct. 5th, 1873.

The exercises of this day were conducted after the order prescribed by the committee. Bro. Bledsoe preached from John 12: 32—"And I, if I be lifted up, will draw all men unto me." The missionary sermon was preached by Elder Geo. E. Brewer, at 11 a. m., from John 4: 23—"The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." After the sermon, a collection was taken up, amounting to $41.00.

After refreshment, Bro. Boykin, Secretary and Evangelist of the State Sunday School Board, addressed the meeting in an earnest and effective manner upon the subject of Sunday Schools. At night, Elder Normandy preached, by appointment, from Acts 26: 28—"Almost thou persuadest me to be a christian."

MONDAY, Oct. 6th, 1873.

The body met pursuant to adjournment. Prayer by Elder Rains.

The Rules of Decorum were then read.

List of delegates was called and absentees erased.

The Treasurer's Report was then read, received, and referred to Committee on Finance.

The body then proceeded to the election of a Treasurer, which resulted in the choice of Bro. W. C. Brown, by acclamation.

Returned correspondence, as follows:

To Liberty Association, New Hope Church, Fredonia, Friday before 4th Sunday in September, 1874. Elders A. G. Rains, Geo. E. Brewer, and S. W. Spear, and brethren Wm. Connell, W. P. Ward, and J. F. Edwards.

Tallapoosa River, Salem, Notasulga, Saturday before 4th Sunday in October, 1873. Elders Geo. E. Brewer and J. H. Colley, and brethren W. G. Wood, J. F. Bowles, James Walker, Henry Gilmer, W. T. Hugely, I. W. Tuttle, and H. Haney.

Carey Association, Mt. Calvary, Saturday before 2d Sunday in October, 1873. Brethren John Trussell and J. J. Grant.

Shelby Association, 2d Sunday in October, 1873. Elder A. G. Rains, and brethren D. J. Thompson and W. C. Brown.

Coosa River. Brethren W. C. Brown and T. J. Nelson.

State Convention, Friday before 2d Sunday in November, 1873. Bro. I. W. Suttle, and Elder H. C. Taul.

Upon motion of Bro. Brewer, the Committee on Nominations were instructed to omit the appointment of a minister to preach the missionary sermon.

Elder Skipper was appointed to preach at the stand at 10 A. M. this morning.

A motion was made by Bro. Rains, in accordance with the request of the church at Shiloh, to adopt a uniform Order of Business to govern in church conferences, to be printed in the minutes, to serve as an assistant to brethren in presiding over church conferences. After some discussion, it was lost.

The following query came up through Good Hope, from the union meeting of the First District, asking an answer, viz:

"Can the ordinances be scripturally administered by any other than an ordained minister?"

The subject was discussed by brethren Brewer, Boykin, Bledsoe, and Rains; when, upon motion of Bro. Rains, the question was referred for decision to the next session, that time might be had for investigation.

Bro. Rains was appointed to preach this afternoon.

The body then adjourned until half-past 1 o'clock.

HALF-PAST 1 O'CLOCK P. M.

The body met pursuant to adjournment.

The following report from the Committee on Finance was submitted through Bro. Maxwell, and adopted, viz:

REPORT ON FINANCE.

Your Committee on Finance and Auditing beg leave to report that they have received, at this session, funds as follows, viz:

For Minutes	$ 74 95
Bro. Stewart	6 65
General missionary purposes	2 65
Sabbath collection, embracing $1.65 for African Missions	41 65
Total	$125 25

We have also examined the Treasurer's report and vouchers, and find them correct, as follows:

D. J. THOMPSON, Treasurer of Central Association,	DR.
To balance in hand from 1871	$ 51 90
For Minutes, 1872,	71 90
Sabbath collection	20 80
For Bro. Stewart	17 80
Home and Foreign Missions	2 00
Collection on Monday	9 85
Total	$174 25
He has vouchers for	174 15
Leaving a balance of	10

Respectfully submitted.

F. M. MAXWELL, Ch'n.

The Committee on Nominations, through Bro. Pennington, made their report.

Bro. Letcher moved to amend, by striking out the appointment of a writer for a Circular Letter, and also to strike from the Rules of Order that one which requires one to be written. Lost.

The report was then adopted, as follows:

REPORT ON NOMINATIONS.

We, your Committee on Nominations, beg leave to submit the following report:

To preach the Introductory Sermon—Elder A. G. Rains; alternate, Elder B. Skipper.

To write Circular Letter—Bro. I. W. Suttle.
Executive Committee—Brethren J. S. Bentley, J. D. Letcher, I. W. Suttle, J. F. Edwards, and F. M. Maxwell.
Respectfully submitted.

WM. McKINNEY, Ch'n.

Upon motion of Bro. Colley, the writer of the Circular Letter was instructed to write upon the subject of Missions.

The report of the Committee on Sabbath Schools was presented by Bro. Colley, and adopted, as follows:

REPORT ON SABBATH SCHOOLS.

Your Committee feel the importance of Sabbath Schools, and would most earnestly urge the brethren to take such steps as will lead to the organization of a school in every church. At the same time, we do not claim for them more than God's word authorizes. We conceive it to be an instrumentality for the accomplishment of great good, yet we would have its friends ever to remember that "Paul may plant, and Apollos water, but God giveth the increase." Like all other christian instrumentalities, it is powerless without the energy of the Divine Spirit. But we should remember that God has said, that "Faith cometh by hearing, and hearing by the word of God." "Gather the people; sanctify the congregation; assemble the elders; gather the children," &c.—Joel, 2: 26. "Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22: 6. "Wherefore, shall ye lay up these words in your heart, and in your soul; and ye shall *teach* them to your *children*, speaking of them when thou sitest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up."—Deut. 11: 18, 19. These and many other passages show forth the duty of teaching God's Word. We think it becomes every christian to do all in his power to promote this object.

It seems to us that a good Sabbath School will be an aid to the pastor, and make his work more effectual; that it will stimulate home instruction, and make it more universal; that it will promote the morals of the community; make society better, since we there reach the Gospel, which is "the power of God, and the wisdom of God."

If these things be so, it becomes us to make a vigorous effort to carry forward the work. To this end, we recommend that the Moderator appoint a Committee on Sunday Schools, consisting of three brethren in each district, who will do all they can to promote the interests of Sabbath Schools in their respective districts, and report at the next session of the body.

J. H. COLLEY, Ch'n.

The following committees were appointed under the recommendation:

For First District—F. M. Maxwell, T. P. Christian, and Wm. McKinney.

For Second District—J. H. Colley, J. D. Letcher, and H. Haney.

For Third District—S. W. Spear, Jones Stephens, and H. Gilmer.

For Fourth District—J. S. Bentley, W. C. Brown, and J. W. Fulmer.

Bro. Spear, from the Committee on Correspondence, re-

ported that nothing had claimed their attention. The committee was discharged.

Bro. Goggins, from the Committee on Documents and Requests, reported nothing as claiming their attention but the request from Shiloh Church, which had already been disposed of. The committee was discharged.

Bro. White, from the Committee on Deceased Ministers, made the following report, which was adopted, viz:

REPORT ON DECEASED MINISTERS.

Your committee beg leave to report, that as far as our information extends, only one minister has died since our last session, Bro. B. H. Timmerman, who departed this life September 22d, 1873. Some of us have known him for many years, and can bear testimony to his high christian life and character. Few ministers have been more humble, faithful, and earnest in the work of the Master. In all the duties of life, private and public, he was remarkable for his devotion and untiring zeal. He was ever ready for any duty imposed upon him by his brethren, however arduous or responsible. His high aim seemed to be to glorify God in body and spirit.

We have at hand but few facts connected with his history. He became a Baptist in early life, and during his connection with the church adorned the profession he made. He was ordained to the gospel ministry about A. D. 1858. For one year he was colporteur of this Association, the duties of which he performed to the entire satisfaction of his brethren In all the Associational and District meetings, he was safe in counsel, and zealous in labors, while as a minister he was not ambitious of prominence, yet his labors will be remembered with affection and gratitude by those among whom he dwelt.

Let us emulate his virtues, and seek to obtain that reward to which he will no doubt attain. JOHN C. WHITE, Ch'n.

The Executive Committee, through Bro. J. A. Suttle, reported as follows, which report was adopted, viz:

REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee of the Central Association beg leave to report, that they employed the services of Elder T. J. Dormany, to labor in the bounds of this Association, from about the 1st of March, 1873, up to the present session of this body, for which service they paid as per contract now in the hands of the Chairman.

We further state, that we would be pleased if an efficient missionary could be left in the field, but there are no funds in the hands of the Treasurer for that purpose. The committee can take no further action in that way unless instructed by the Association.

Respectfully submitted. J. A. SUTTLE, Ch'n.

Bro. Dormany, the appointed missionary, made his report, which was received; but it was not thought by the body necessary to be printed, only being designed to furnish the Association with a summary of his labors.

Bro. Ray reported that he had enclosed the grave of Elder Joseph Bankston in a stone tomb, in compliance with the wishes of the Association, as expressed at last meeting.

Bro. Letcher reported that he had not yet completed the

work for Bro. Wilson's grave, and was granted further time to do so.

By motion of Bro. Letcher, the Association requested a copy of Bro. Brewer's sermon, delivered on yesterday, for publication in the minutes.

An increase was made to the minute fund to assist in the publication, amounting to $7.40.

The minute fund was ordered to be expended in printing and distributing the minutes, the clerk receiving out of the same $20.00 for his services.

One half of the Sabbath collection was ordered to be paid to Bro. Boykin as Evangelist of the Sabbath School Board. The other half was ordered to be paid to the widow of Bro. Timmerman, who has been so sadly afflicted, having lost during the present year three of the six members of her family, and the other three having been sick for several months, and the family in a destitute condition.

Bro. F. W. Timmerman was appointed to receive the money for her.

Bro. Pennington offered the following resolution, which was adopted:

Resolved, That the thanks of this body be tendered to the brethren and sisters of Bethesda Church, and the community, for their generous hospitality during the session.

The minutes for the first, second, and third districts were ordered to be left at Bro. A. G. Due's, Wetumpka, Ala. For the fourth with Bro. J. A. Suttle, Rockford. For Mt. Zion Church, Bulger's Mills, Ala.

The minutes were then read and adopted.

The body was then adjourned to meet with Lebanon Church, 11 miles north of Wetumpka, on Saturday before the first Sunday in October, 1874, by singing hymn 1148; taking the parting hand; prayer by Bro. Bledsoe, and benediction by Bro. Boykin. All had been harmonious and pleasant throughout the session.

I. W. SUTTLE, Moderator.

GEO. E. BREWER, Clerk. *Address, Wetumpka, Ala.*

Address, Tallassee, Ala.

DISTRICT MEETINGS.

First District,	Shiloh,	Friday	before	4th	Sabbath	in	July,	1874.
Second "	Refuge, "	"	1st	"		August,	1874.	
Third "	Wayside, "	"	2d	"		"	"	
Fourth "	Salem,	"	5th	"		"	"	

MISSIONARY SERMON,

Preached by Elder Geo. E. Brewer, at the Central Association, held with Bethesda Church, Coosa County, Alabama, October 5th, 1873.

The Association unanimously asked for a copy of the sermon, to be published with its minutes. The author having neither written or made notes, can not hope in the quietude of home to reproduce the exact sermon delivered under the inspiring influences of a very large and highly attentive congregation; but he hopes at least to give the leading thoughts and arguments, praying that God may sanctify it to good ends.

TEXT.—"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—John iv: 23.

It has been said that man is a religious animal. The circumstances surrounding him compel him to be so. He finds himself in existence without any volition of his own—not even knowing whence he came, nor understanding the springs of his mental, moral, or physical actions. He knows that he will cease to exist as he now is—but when, or how, or for what, he does not know. He finds himself invested with wonderful powers of body and mind, but often in the might of his manhood he is instantly shorn of his strength, and becomes an imbecile. Often in his greatest weakness an emergency arises, and when, like Samson, the object of his enemies' contempt, a flood of superhuman strength is poured into him, and he overwhelms his foes. He is full of thoughts and aspirations far reaching, even godlike in the vastness of their scope, and yet knows not the fountain whence they spring. His fancy creates worlds and peoples them with beings such as he has never seen. Impure himself, yet he makes his ideals godlike in their perfections. Though upon earth, and bound with the fetters of a cumbrous mortality, he rises with ease upon the wings of his imagination, soars aloft to the far off heavens, and looks in with familiarity upon the invisible beauties of that sublime sphere. As he thus contemplates his surroundings, is it any wonder that he should ask, who am I? From whence did I come? Whither am I tending? As he looks upon the material substances about him, he finds himself superior to them all—their master; making even the subtile winds and vapors bear him and his wealth whithersoever he will. He chains the wild fleet lightning, and successfully commands it as his servant to carry a speedy message of sorrow or joy to some far off friend. Is it any wonder that he feels *himself* to be held in the hand of a vast, invisible, incomprehensible power, as far beyond him in might and scope as his sublimest thought outstretches his lowest? His reason compels belief, and his belief demands that he shall pay homage to this invisible sovereign. He sets out on a voyage of discovery, nor stops until he finds what he deems to be the object of his search. When found, he lays his tribute at its feet. Therefore, every nation has its religious system, however barbarous; and every man his religious creed, however absurd.

Whoever is the real source of this power is GOD; and GOD is the sovereign of the world.

Every sovereign demands that his subjects shall acknowledge his *power*, their *dependence*, and consequently their *allegiance*. This acknowledgement is *homage* or *worship*. The manner in which the subject ought to pay it, should be prescribed by the sovereign, or, otherwise, the payment might be both revolting and injurious. Every court, therefore, has its etiquette, and every sovereign prescribes the channels through which he may be acknowledged.

God being universal sovereign, ought to demand universal homage; and demanding it, he ought to have prescribed the mode in which we shall acknowledge our dependence, and pay our tribute to his bounty. Has he done so? Look up at Mt. Sinai! Behold the dark cloud which encircles its brow, symbolizing the spiritual night which enwrapped the earth. But the ligtnings now break forth! flash succeeding flash, until one vivid flame lights up the dome. Even the mountain catches on fire, as though its lofty peak were to become a beacon light, shining amid the darkness, until the Sun of Righteousness should arise and bring everlasting day. Now the thunder speaks in peal after peal, demanding silence while God shall speak When all is hushed into awe, the voice of God speaks forth with unmistakable distinctness, "*Thou shalt* WORSHIP *the* LORD *thy* GOD, *and him* ONLY *shalt thou serve.*"

The sublimity of his presence created the disposition to worship; the words commanded worship—and God shaped it into actions for man. The law was engraven by the finger of God upon two tables of stone, typifying the embodyment of the law in "the elect, precious, foundation stone," in his dual nature. As the type was broken, so was the antitype—and as the type was perfectly reproduced, though broken, so was the antitype. From the fall of man there had been a simple representation of Christ, the bloody sacrifice by which God might be worshiped. But few has sought him through his appointed service. Now, from the sacred Mount came a ritual, setting him forth in type in the fulness of his majesty and redeeming love.

There were various services, each pregnant with a godlike truth. There was a taxing of their substance, to remind them that they were only tenants. But I shall confine myself to some of the more striking. There was a Tabernacle, the miniature representation of heaven—God's Court. This was subdivided into its outer court, or place of the congregation; its inner court, or ho y place, sacred to the priests; and its Most Holy Place, sacred to the three cherubims, representiug the Trinity in their union of mercy and love. But one human being was permitted to enter there, that upon a certain day, once in a year, (a complete cycle of time). He dare not go without the blood of sacrifice, obtained in a specific manner; sweet incense must accompany; the priestly garments, with the Ephod and Breastplate, must be upon him. It took the whole to represent Christ's sacrificial offering for man's redemption; therefore no deviation or change could be allowed. There must be one place—the Tabernacle; one day—the day of atonement; one person—the High Priest; two kids, to represent the crucified and resurrected Christ. Besides this, there was the daily morning and evening sacrifice, and the three great religious festivals of the nation. Every ceremony told its story of love and mercy, and no departure could be allowed.

No matter how costly the sacrifice men would make; or what splendors might adorn their devotions; or what depth of sincerity might possess their hearts; or howsoever warm the gushings of their supposed love—here, and thus alone, God might be worshiped. Any other was false worship, and rejected by God. Look at the Hindoo mother, as she casts her beloved child into the floods of the Ganges, that by its destruction she might appease her angry God. Here is love for the God stronger than the strongest human passion. Here is conscientious sincerity that brings peace—and here is submission and sacrifice as strongly expressed as by Abraham when he offered Isaac; but is it acceptable to God? No! It is abomination before him. It has no respect to him in his grace and mercy. To worship otherwise or elsewhere than he appointed, instead of being worship, was rebellion. As there is but one heaven where God is, and one Mediator between God and man, there can be but one representation upon the earth at the same time. Therefore, the worship of Jerusalem alone was acceptable to God until he should rear another temple, and establish another set of offerings. This is clearly announced by Christ when he denounces the worship of Samaria, although it was mod

eled after that of Jerusalem, and administered by the Levites, upon soil consecrated to God's people, and at a spot made memorable by the displays of God's favor to the Fathers of his peculiar people.

A gracious purpose possesses the Divine mind. Jews are not to be his only people, but his outlook is upon the whole Gentile world, that out of every nation, tribe, tongue, and people he might bring to himself a set of willing subjects and worshipers. But if Jerusalem was to be the only place of access, and its heavy rites the only means of approach, if not impossible, it would be at least impracticable to comply. Therefore, Christ announces to the woman of Samaria the intention of God to erect another temple, and to appoint another priesthood, which had only been foreshadowed in the economy then existing. Not only did he intend to accomplish it—the work was already begun. "The hour cometh, and *now is.*" The temple, Christ's body, was already built. The priest, the Eternal Son of God, was already within; and it only awaited the completion of the sacrifice, and formal consecration of the temple, to do away with the type and fully install the substance. Hear the announcement of Christ, the impersonation of it all: "The hour cometh, and now is, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. * * * But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

I. Christ is the temple—God's residence. "The Father, who dwelleth in me, he doeth the works." This temple was to be destroyed and then reared again before it was prepared to take the place of that which had stood so long. "Destroy this temple, and in three days I will build it again." Such is the declaration of Christ when asked for a sign that was to prove *him* to be *the way to God.* He was here, but not perfected, therefore "the hour cometh, and now is." Some would approach God through him, others would attempt to do so by other means. Those who came through him would find access, for "He was the way." All others would be rejected, for "no man cometh unto the Father but by me." The first are true and accepted worshipers. The latter are false and rejected worshipers. There was no medium ground to occupy. To worship falsely is worse than to worship, for it sets up a rival to divide honors with God. The devisers of other modes of worship are rebels against God, who would withdraw allegiance from him; or impugners of his wisdom in trying to devise something better than God has done, and thereby exalt their wisdom above God's.

II. *What is true worship?* It consists of two elements, *Spirit* and *Truth.*

1. The first element arises out of a consciousness of absolute lack on the part of the worshiper, without power to supply the want; and a like consciousness of the existence of God, who is the source of that power which can and does supply the want. The consciousness of this reception begets love for the giver, and implants within the soul such a feeling of grateful dependence, that the affections of the soul are lavished upon the donor, and helplessly hangs upon him as his only hope—his all. That deep love which consecrates the affections and thoughts to God, is worshiping in spirit, the first element of true worship. It must be a free, full heart's devotion laid at the feet of God. But the natural or carnal man is not subject to the law of God, neither indeed can be. "For the carnal mind is enmity against God." It follows, then, that before any man can bring the first element of true worship to God, he must become the subject of a radical change. Therefore Christ says, "Ye must be born again." "No man *can* come unto me, (who is the way,) except my Father draw him." Regenerating grace brings the subject fully into the first element of true worship. But this does not perfect the worship.

2. A second element is needed—*Truth.* "The true worshipers shall worship in spirit *and* in truth." "And" embraces an additional thought, something added to what has preceded. Spirit is one thing, truth ano-

ther, when applied to worship. *Spirit* is that invisible, indescribable force residing within us, which makes itself manifest to the possessor only through his affections and thoughts. *Truth*, on the contrary, is an existing fact, shaped out and palpable in its nature, antagonizing falsehood.

We were designed to be, and are, actors. The body is the instrument, and the only one by which we can act on, and influence other objects. By the play of our features, the words of our mouths, or the actions of our bodies, we set in motion forces that eventuate on other objects. God so designed it. "No man liveth unto himself." Since we are to influence others, and this influence when rightly directed is to lead to God, these new born affections must crystalize into expressions and actions which shall be true indexes of the soul's adoration, in its dependence, trust, and allegiance to God. Truth, then, the second element in true worship, is the expression of words offered in worship, and the outward rites and ceremonies performed. Christ, in praying to his father in behalf of those given to him, asks that God would keep them from the evil of the world while they were in it. "Sanctify them through thy truth: thy *word* is truth." The Bible then sets forth the doctrines that shall be believed, and the acts of devotion that are acceptable to him. Every doctrine taught therein must be believed, and every act of devotion required must be carried out.

When Christ was arraigned before Pilate, the governor asked him "what is truth?" The answer was, "I am truth." I am truth embodied. Every thing opposed to me is falsehood. Your God, if not in me, is false. Your systems of philosophy not expressed by me, are false. The devotions of your magnificent temples that do not symbolize me, are false. Your professed love to God which does not flow from me, is false. Your authority as a ruler not given by me, is false. Behold him! There he stands, a judge, to be judged. The prince of the world, to be condemned by the Prince of a province. God, and the temple of God. The law, and the obedience of the law. The High Priest of God, and the sacrifice of the Priest. The worshiped, and the worshiper. The universal Lord God, and the servant of all.

In making this announcement, Christ gathers all systems of religion into his hands, tears off, and throws away as utterly worthless everything which does not symbolize him—crystalize around him, taking its shape from him. Every act of worship must have respect to him. He commands us to pray in his name; to sing the songs that praise him; to preach the gospel that tells about him; to be kind in our offices to men because they belong to him; to be subject to rulers because they symbolize his authority, and are his servants for the punishment of evil doers. In all these acts, if we do it not to hold up Christ, and acknowledge our allegiance to him, it is evilly done.

But every believer is commanded to witness a good confession before him, and as witnesses before men. In short, to testify to the full merits of Christ in all that he is and does for us. But all can not sing, pray, and preach in the congregation; and if they could, in very many cases their testimony would be confused. What is to be done? Commanded to be a faithful witness for Christ, and yet not possessor of the language and other qualifications necessary! Christ has not left you helpless. He has embodied in physical actions that which expresses just what he would have you testify; and demands that every believer shall worship him through these symbols. I allude to his ordinances. There is a regular order prescribed, and they are not to be taken out of their order, otherwise, the testimony would be confused. They are not to be substituted by something else, otherwise they do not testify to the fact designed. None are to be omitted, otherwise the testimony is not full, and the witness must not only speak the truth, but the *whole truth*.

These symbolic gospel ordinances are three, and express the whole gospel. Fewer would not do it; more are unnecessary. These are *Bap-*

tism, Feet-washing, and the *Lord's Supper.* These are public acts, resting alone upon his word for authority, and enjoined by him upon those who would be his followers. Let us briefly notice these ordinances.

1. *Baptism* is a burial of the body in water, and a raising of it therefrom. This conclusion is forced upon us, because the word in the original language, from which it has not been translated but only transferred to ours, means nothing but a submersion in a liquid, and withdrawal from it, or its full equivalent. This will be admitted by every conscientious scholar who has not a selfish end to be gained by a denial. Christ himself submitted to the act before entering upon his ministry, and thus symbolically took upon himself the imputation of our sins, for which he was to die, be buried, and then arise again for our justification to life. "Jesus came from Nazareth of Galilee, and was baptised of John in Jordan. And straightway coming up out of the water," &c.—Mark, 1: 9, 10. That it was to be administered upon his followers in the same way is proven by the only other description given in the Word. This took place after Christ's ascension, and in obedience to the great commission under which we act. I allude to the case of Philip and the Eunuch. The record is that "they both went down into the water, and he baptised him, and they came up straightway out of the water."—Acts, 8: 38, 39. The allusions made to the rite by the Apostles in their epistles confirms the thought. Peter tells us in 1st Pet. 3: 20, 21, that baptism is a figure of the world destroyed by the deluge in the days of Noah. The world completely overwhelmed in water until its highest mountains were covered, and then arising out of the flood to a new process of life, is figured by baptism. Paul, in Rom. 6: 3-5, says, "Know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." From these and other scriptures we learn that baptism symbolizes Christ in his death and burial, by which he took away our sins, for "He was delivered (unto death) for our offenses," and his resurrection for our exaltation to immotrality and glory, for "He arose for our justification." He was baptized into *our* death and resurrection. We are baptized into *his* death and resurrection.—None are entitled to baptism but those who have felt in their hearts the power of his death and resurrection, for the doctrine and worship must begin in the spirit, and then spring forth into action. John baptized none but those whose lives showed the fruit of a renewed spirit. Christ commanded to *teach* and then baptize. When asked by the Eunuch what hindered him from being baptized, Philip, under the immediate guidance of the spirit, said, "If thou believest with all thy heart thou mayest." The act of baptizing must be performed by one authorized by the church to do so, for Christ has committed it in trust to her hands. The Eunuch, and every other one of whom we have an account, recognized that those who taught the doctrine of baptism must perform the ordinance. Any other supposition would be absurd, for to command a thing to be done, and appoint no one to do it, is unreasonable; to clothe everybody with authority, would be to make all administrators, without subjects to administer upon. The only reasonable supposition is, that those whom he commanded, who had themselves been baptized, were the ones to baptize such as were proper subjects, and these in their turn to baptize others, and so on through successive generations. When John was disposed to refuse to baptize Christ because of his exalted character, the Master, said "suffer it to be so now, for thus it becometh us to fulfil all righteousness." You are the appointed administrator, I the appointed subject; you by doing, and I by submitting, will each perform our assigned part, and thereby fulfil righteousness. That item of faith which first brings peace to the sin-sick soul is, that Christ died for me, and lies at the foundation of the whole system of Christian faith. So the rite

which symbolizes it, is the first to be observed by the Christian believer, and lies at the foundation of all the others.

2. The second ordinance established by Christ is that of *Feet-washing.* At a supper prepared by Simon, at Bethany, for Christ and his apostles, *before the Passover*, a woman washed the Savior's feet with her tears and wiped them with the hairs of her head ; and then anointed him with precious ointment. Afterward the Master washed the disciples' feet, telling them that they knew not then what it was that he did to them, but that they should know afterwards He then said to them that if he, their Lord and Master, had washed their feet, they ought also to wash one another's feet. This "ought" or obligation was then enforced by a command: "For I have given you an example, that ye should do as I have done to you." This example was with the whole church, as organized, assembled together, as at the Communion. It was the only church then in existence ; the foundation one which lies at the base of the whole church structure, for we are built upon the apostles and prophets, the foundation." They received all the laws and promises for the church in the subsequent ages of the world. This rite symbolizes Christ in his humiliation. As God, he was above all law, but as Redeemer, he must become a servant to law. "He thought it not robbery to be equal with God, but made himself of no reputation." "Though rich, he became poor." Though it was his prerogative to inflict the stripes of correction upon unworthy servants, he received those stripes from unworthy servants. This grand truth, which gives efficacy to his death and resurrection, is thus symbolized in taking the place of a menial in washing the feet of men. Other men had died and been raised from the dead, but what virtue was there in it for others? They were but men. But Christ was first God, then man, and when he arose from the dead he exalted his manhood with his Godhead. How beautifully symbolized ! See him lay aside his outer garments as he had stripped himself of his riches and glory—then behold him filling the place of a servant in washing the disciples' feet, as he was then "a servant under the law to redeem that were under the law." When the work was finished, he again assumes the relinquished robes, setting forth his re-establishment in riches, and glory, and dominion. This knowledge of the union of the divine and human nature in Christ is the next item in the christian's faith, as he progressively advances in the knowledges of Christ. It follows the faith in his death for sin, and never precedes it. Therefore the ordinance representing it must follow that which represents the other, and constitutes the second. It was so established by the Master.

3. The third is the Lord's supper. This symbolizes his broken body and shed blood. Not as it was broken under the *imputation of our sins*, suffering the penalty, but the body of Christ now living, though still broken; now living, though still bleeding, where he has entered into the Holiest of All, "As our High Priest, bearing his own precious blood," securing *the "remission of our sins ;"* completing by his *intercession* what had been begun by his *sacrifice.* This is the cap stone of the christian's faith, closing the official work of Christ as Priest in the redemption of man. Therefore, the ordinance representing it comes last in the series; nor can it be placed elsewhere, without destroying the great truth therein taught.

The first, baptism, stands at the entrance of the sacred courts of the church, and must be observed before admission can be gained. The scriptural record shows each one separately baptized upon their personal profession of Christ, whether with the church or separate from it. The other two were established within the organized body, and so far as the record teaches, were not otherwise observed. Those who observe them all are faithful witnesses, testifying to the whole truth.

Some one is perhaps ready to ask if it makes any difference with God whether we punctiliously observe these ordinances or not, so that we with sincerity do what we conscientiously believe will do as well; or,

through ignorance of what is required, do something not commanded? In other words, does God care about little omissions, or performances? I prefer to answer in the language of Christ. "Those that worship him *must* worship him in spirit and in truth."—John, 4: 24. The old Testament, in its historic account of God's dealings with men, is said in the New, to be for our instruction, by its examples. Let us take some of these for our instruction. Cain and Abel were brought up by the same parents, under like instructions and influences. They both felt they owed their allegiance to God, and determined to acknowledge it, since God required it. Each brought his offering to God. But one point of difference is mentioned. Cain offered of the first fruits of the *ground*, which he tilled; Abel of the firstlings of his *flock*, which he tended. Cain was forever rejected—Abel forever received. Why this difference in reception, when so slight a difference in the offering, merely the *thing* offered? Because the bloody sacrifice typified Christ—was what God had commanded. We prove that God commanded it, because it is said to have been done in faith, and faith can not exist without a command and promise to rest upon.

Two sons of Aaron, Nadab and Abihu, were consecrated to the priest's office by God's direction. Upon one occasion they were at the proper place, the tabernacle, at the appointed time, properly arranged—every thing in due order for their ministrations, except that they had filled the censer with a fire not commanded by God, but which would burn the incense just as readily; yet God consumed them with fire from heaven for their temerity in daring to disobey him in even so slight a particular. Their father and brothers were even forbidden to mourn for them.

The Ark of the Testament had fallen into the hands of the Philistines, but had been sent back among the Israelites, though not to its proper place. David, at last, determines that it must be brought up. Many devout Israelites accompanied it on its way, with rejoicings and devotions. The cattle that drew it stumbled. The Ark tottered and threatened to fall Uzzah stretched forth his hand in his love for the sacred vessel, and to preserve it from the desecration of the fall, forgetfully caught it with his hand to steady it. *God slew him upon the spot*, for in attempting to save it from desecration he had desecrated it by touching it. Yet God had not said, ye shall not touch it, but had commanded that the staves should never be removed from its sides, and that it must be moved by them. Commanding one thing to be done, had prohibited the other.

Saul and his posterity were rejected from the throne of Israel to which they had been called by God, because he intruded himself into the office of Samuel, by offering sacrifices in his absence. All these were apparently *little things*, but momentous consequences grew out of them. It was an apparently *little thing* to pluck the fruit and eat it from a forbidden tree, but what ages of misery have ensued to countless millions as the consequences?

If these positions and illustrations are true, every act of worship which substitues or antagonizes these is *false worship*, and those who practice it or them are *false worshipers*. Have I truly represented the teachings of God's Word? If not, wherein is the fallacy? Show it from God's Truth, and nowhere else. If the doctrines are true, oh, for your own—for Christ's sake, believe and obey!

III. There remains one other act of worship, *that of paying our tribute or offerings to God*. "He is the possessor of the earth and the fulness thereof." "The cattle upon a thousand hills (that is all) are his." Every thing around us is his. We are but tenants holding under him. He has transferred the right of property to Christ in these terms: "I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Christ lays us under tribute by declaring that we are not our own, but bought with a price. Therefore we are to "present our *bodies* a *living sacrifice* to him." God demands, (and Christ is but God incarnate,) "Honor me with thy substance, and with the first fruits of

thine increase." And when the people failed to do so, he charged them with robbing him. We, as a people, refuse to obey, and the result is that our crops are in part drowned out; what escapes the drowning, is impoverished by the drought; and the caterpiller or other ravager divides the remainder with us. Enough is left to preserve life, but it requires a most painful economy to do so. If we would faithfully pay to our Lord his dues, he would furnish us such facilities in the culture of his lands, as would make both his own and our houses to abound in treasures. But why should he bestow them upon a tenantry who will filch them for their own use? Some may ask, to whom are we to pay the rents due the Lord? He has left his poor among us to receive it in part, and the remainder is to go to his ministers and sanctuary.

IV. Our text says, "he seeketh such to worship him." God then *seeks out* those who are to worship him. How? Instrumentally, through the preaching of his word. Ordinarily we need not expect men to know how to worship God truly, unless they are first quickened by the spirit of life, and then taught the word by the mouths of his ministers. "How shall they believe without a preacher?"

Brethren, do you believe the positions assumed to-day are true? Your being connected with the Baptist churches of the land implies that you do. These doctrines, in substance, have ever characterized the Baptists as a peculiar people. If they are true, genuine Baptists worship God in spirit and in truth; none others do. If they alone worship truly, they alone are capable of teaching the true worship of God, the whole responsibility of executing Christ's commission "to preach the gospel to every creature" devolves upon them. What a fearful responsibility! and what little effort to meet it! Brethren, do you believe this? If you do not, you ought not to stand up in the maintenance of an assailing denomination which antagonizes all others, and thereby perpetuate a feud in the christian world. Surrender at once your claim to your peculiar views if they are worthless, and speedily seek peace with, and forgiveness from, those you have assailed by an alliance with that sect every where spoken against. But on the other hand, if ours is the true worship of God, let nothing prevent you from consecrating your whole power in spreading abroad these precious truths, widening your circle of influence from the home centre, until the utmost bounds of earth are reached.

Brethren of the ministry, whatever gifts you have in understanding and expounding God's Word, he has freely given you, not for self-gratification, or that you might sell out at the highest market price, nor withhold at pleasure. "You are stewards of the mystery of God." A steward is a servant placed over his master's goods to issue them properly to the household as need requires. Filling this office, my brethren, we must not withhold spiritual meat from the household, lest the master condemn us at the rendering of our account, because we have not issued that placed in our hands. Let us not dispense these precious truths for filthy lucre's sake. We have no right to sell it. "Freely ye have received; freely *give*." Brethren who are not of the ministry, we, the ministry, are bound to freely administer to you in spiritual things, for they are not ours to sell. But while we can not sell to you, God requiros of you to minister to us of your carnal things—those things which he has placed in your hands. You are only stewards of the corn, meat, wheat, cotton, or money that is about you. They are not yours any more than the gifts of the ministry belong to them. You are but the herdsmen of God's cattle. Will you, my brethren, longer dare withhold from the Lord's use that which is his? Be careful lest, when your account is rendered, he shows you that you withheld his supplies from his suffering little ones, and restrained a wider spread of his word by keeping for your own lusts what he had given to feed and clothe his servants. Brethren, sisters, friends, let each of us, according to the measure of grace given unto us, worship God in spirit and in truth; and let us teach others to do so as far as in us lies.

STATE OF THE CHURCHES.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICES.	Conference Saturday before Sabbath.	INCREASE.					DECREASE.			TOTAL.	CONTRIBUTIONS.		
					Baptism.	Letter.	Restored.	Voucher.	Watchcare	Letter.	Excluded.	Dead.		Minutes.	Bro. Stewart.	Missions.
Shiloh	A. K. Trebble	S. B. Ray	Nixburg	4th	..	..	..	..	..	..	..	..	27	2 00	..	..
Mt. Zion	John Bledsoe	M. B. Hart	Bulger's Mills	1st	..	..	..	..	..	..	2	..	35	1 50	..	..
Town Creek	H. L. Harlan	G. M. Gamble	Pinckneyville	1st	..	3	..	..	..	1	..	..	24	1 50	..	..
Elkahatchie	A. G. Rains	F. M. Maxwell	Weebville	2d	..	..	..	..	..	..	..	..	30	1 50	..	..
Providence, Tal	H. L. Harlan	James W. Harlan	Pinckneyville	3d	9	4	..	..	..	1	..	..	68	2 00	2 00	..
New Hope	John C. White	A. B. Sprowl	Bulger's Mills	2d	4	6	..	..	..	..	..	2	30	2 00	..	..
Bethesda	J. H. Colley	B. L. Hodnett	Equality	3d	3	9	1	..	..	16	1	..	72	2 50	..	..
Union	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Harmony	John C. White	W. H. Colley	Equality	1st	3	3	..	..	..	2	3	..	53	2 00	..	..
Liberty East	J. H. Colley	J. B. Tillery	Dadeville	1st	..	1	..	..	..	8	1	2	37	2 00	1 00	..
Liberty West	J. H. Colley	W. M. Russell	Bulger's Mills	3d	3	1	2	..	..	13	..	1	68	3 00	..	..
County Line	John C. White	T. M. Adair	Chaneyhatchie	3d	9	3	..	..	2	6	3	1	45	1 50	..	..
Refuge	O. Horn	W. J. Griffith	Melton's Mills	1st	2	5	1	..	..	15	1	..	49	1 00	..	..
Bethlehem	John H. Thompson	E. W. Winn	Tallassee	4th	20	6	2	..	..	4	..	..	57	2 54	..	..
Antioch No. 2	John C. White	W. L. Williams	Wetumpka	4th	4	8	..	1	..	2	1	..	50	3 00	..	..
Good Hope	Joseph H. Norton	J. W. Osburne	Good Hope	2d	..	5	..	1	..	10	1	2	65	2 65	..	..
Tallassee	Geo. E. Brewer	J. B Wall	Tallassee	3d	21	28	2	2	1	17	4	5	169	4 00	3 65	2 65
Concord	A. G. Rains	R. S. Penton	Nixburg	3d	..	2	..	..	..	8	..	..	55	2 50	..	..
Antioch	S. W. Spear	E. J. Womack	Wetumpka	1st	5	5	..	..	..	4	2	..	81	3 50	..	..
Wetumpka	H. C. Taul	A. J. Brooks	do.	..	1	7	..	..	..	11	1	..	120	5 00	..	..
Providence, Coosa	Hardy Jones	J. C. Trawick	Sikes' Mills	1st	21	2	1	..	..	8	..	..	51	2 00	..	..
Olive Branch	T. J. Dormany	J. J. Grant	Rockford	..	6	7	..	..	..	9	2	..	40	2 00	..	..
Lebanon	S. W. Spear	A. T. Stanley	Wetumpka	3d	8	..	2	..	..	3	..	1	52	2 50	..	..
Sardis	T. J. Dormany	W. E. Watson	Traveler's Rest	..	..	2	..	..	..	..	..	..	16	80	..	..
Hatchett Creek	do.	R. C. Hardy	do.	4th	17	15	1	..	..	..	..	..	54	1 50	..	..
Wayside	S. W. Spear	M. B. Arant	Sikes' Mills	2d	5	4	..	..	..	1	3	1	50	2 00	..	..
Rockford	B. Skipper	James A. Welch	Rockford	3d	3	5	..	..	..	6	1	1	79	3 00	..	..
Poplar Spring	A. G. Rains	John A. Logan	Hanover	1st	..	8	1	..	..	17	3	..	17	4 00	..	..
Mt. Olive	J. W. Fulmer	W. C. Brown	Mt. Olive	4th	3	7	1	..	..	4	2	..	75	3 00	..	..
Weogufka	J. R. Steely	N. J. Callaway	Weogufka	4th	4	2	..	..	..	4	..	1	64	2 00	..	..
Union Springs	do.	J. W. Cooper	Marble Valley	3d	..	1	..	..	..	..	..	..	66	1 50	..	..
Salem	H. Jones	T. A. Dormany	Rockford	2d	1	8	2	..	..	23	2	..	104	2 00	..	..
Macedonia	J. W. Fulmer	W. H. Jones	Mt. Olive	1st	..	2	..	..	..	2	2	..	85	2 90	..	..
Mt. Gilead	S. W. Melton	..	..	..	..	..	..	..	..	..	..	..	24	1 00	..	..
					152	159	16	4	3	195	35	17	2040	74 90	6 65	2 65

Standing Order of Business.

1. Hear Letters from Churches.
2. Elect Moderator and Clerk.
3. Invite ministering brethren to seats.
4. Call for Petitions from Churches desiring to unite.
5. Appoint Committees to report during session.
   - to arrange preaching.
   - on Finance and Auditing.
   - on Documents and Requests.
   - on Nominations.
   - on Correspondence.
   - on Sabbath Schools.
6. Call for Correspondence.
7. Have Rules of Decorum read.
8. Call Roll and erase absentees.
9. Hear Treasurer's Report and refer.
10. Elect a Treasurer.
11. Hear Circular Letter.
12. Return Correspondence.
13. Hear Miscellaneous Resolutions.
14. Hear Reports from Committees.
15. Give instructions about Appropriations.
16. Make arrangements for Printing Minutes.
17. Correct Minutes and adjourn.